

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 5.

MARCH 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

A human skull was found about two miles east, the teeth were perfectly sound and well set in the jaw. This skull probably was the head of some Indian warrior, who might have fallen in one of the late battles between the Pawnees and Sioux, in which the latter were victorious. From some small scars upon the bone, it had the appearance of having been scalped.

May 12th.—At five o'clock this morning, the barometer stood at 27.136, attached thermometer 44 deg., detached thermometer 41 deg., giving for the height of this place, above the level of the sea, 2685 feet. The wind blows moderately from the east—the sky clear. The wind changed during the day into the south. Mr. Clayton, with the assistance of Mr. Harman, a mechanic, constructed a machine and attached it to a wagon, to indicate the number of miles travelled. It is constructed upon the principle of the endless screw. By the mile machine we came this forenoon about six miles, when I took a meridian altitude of the sun, and determined the latitude to be 41 deg. 9 min. 44 sec. By various signs we discovered that a large party of Indians had recently been in this vicinity, which accounts for the immense herds of buffalo leaving this place and going down the river; buffalo have been scarce for two days past. The tract of land on the opposite side, between the two forks, appears to be very low and level from the point at the junction to some 18 or 20 miles west. The breadth of the bottoms varies between one and two miles; the timber upon the banks and islands is very scarce, consisting of willow and cottonwood. We travelled during the day eleven and a half miles, and encamped by the side of a clear stream of running water, about 15 feet wide. A number of small fish, called dace, were caught with hooks in this stream. The Indian horses and buffalo have left the grass rather short.

May 13th.—At five o'clock this morning the barometer stood at 27.133, attached thermometer 50.5 degrees, detached thermometer 49 degrees. A brisk east wind, the sky overspread with thick clouds. The wind soon changed into the N.E., accompanied with a depression of temperature, rendering it cold during the day. The camp left about nine o'clock, travelled four miles, and halted to let the teams feed. The clouds broke away about noon, which enabled me to get an observation of the sun's altitude, which determined the latitude to be 41. deg. 12 min. 33 sec. Our course to day has been nearly west. In the afternoon we crossed a clear stream

of running water, sandy bottom, six and three-quarter miles from our noon halt; and five miles from the last stream, we crossed a river about 12 rods in width. At our ford, the deepest place did not exceed two feet. The bottom was composed of quicksand, in which several teams were set; other teams were sent to their assistance, and we soon all passed over. It is necessary in fording streams with quicksand bottoms, to keep the wagons all the time in motion, for the moment they are stopped they begin to sink in the sand, and require considerable force to extricate them. We camped on the right side of this river, about 100 rods from its entrance into the north fork of the Platte. The general course of this river for two or three miles from its confluence with the north fork, is nearly north and south. Its waters bear the same roily muddy appearance as the Platte. It proceeds from between the bluffs about one mile from its mouth. About one mile west of our encampment the bluffs make up to the river, producing a high precipitous bank.

May 14th.—At five o'clock this morning the barometer stood at 27.175, attached thermometer 41.5 degrees, detached thermometer 38.8 degrees. The wind still continues in the N.E. The sky is thickly overspread with clouds, while distant thunder in the west denotes rain. About eight or nine o'clock we were visited with a light shower. The wind changed to the E.S.E. Our animals suffered considerably by the cold. About eleven the camp started, being obliged to take a winding circuitous route, over and among the Sandy Bluffs, three or four miles, when we again entered the prairie bottoms. I ascended some of the highest of these hills, where a beautiful and extended prospect opened on every side. On the north, the surface of the country exhibited a broken succession of hills and ravines, very much resembling the tumultuous confusion of ocean waves, when rolling and tumbling in all directions by violent and contrary winds. On the east, the low level valley of the two forks of the Platte was visible to the junction, while the high peaks far below were distinctly seen resembling blueish clouds just rising in the distant horizon. On the south, the chain of bluffs beyond the south fork, stretched itself, apparently in one unbroken though gently undulating ridge, visible in extent from 30 to 40 miles, while the glistening waters of that river were here and there sweeping along its base. The bottom lands between the two forks continue in one unbroken level from the junction 18 or 20 miles west, where they gradually arise into broken hills, forming the high lands between these two affluents, which are here about six miles asunder. On the west, the roily yellow waters of the north fork were making their way over and between innumerable beds of quicksand, while the rich, level, green, grassy bottoms upon each side, formed a beautiful contrast, extending for miles in length. Here and there small herds of buffalo were grazing upon the hills and in the valleys, and all seemed to conspire to render the scenery interesting and delightful. To-day we travelled eight and three-quarter miles, and encamped for the night. During the evening, as usual, the animating sounds of music, in different parts of the camp, seemed to break gently in upon the surrounding solitudes of these uninhabited regions. Indians have discovered our camp, and are lurking around for the purpose of stealing our horses; during the night, one was perceived by the guard creeping towards the camp upon his hands and feet; he was fired upon, and immediately arose and ran.

May 15th.—The weather still remains cold; detached thermometer standing at half-past six at 49 degrees, barometer at 26.952, attached thermometer at 50.5 degrees. A moderate wind from the north. Thick clouds overspread the sky. The most of the forenoon was rainy. We again set out upon our westward course, when three-quarters of a mile brought us to the Sandy Bluffs, where we were again obliged to wend our way through the sand for three-quarters of a mile, when we descended upon the bottoms—crossed a small stream of swiftly running water, proceeding from springs among the hills; and finding an abundance of good grass, we halted for noon. The rain ceased about eleven. Fresh tracks of Indians were discovered in the sand. It is their custom frequently to follow emigrants hundreds of miles, keeping themselves secreted during the day, and watching the best opportunities for stealing during the night. Our wagons are generally organized in the circumference of a circle—a forward wheel of one locked into the hind wheel of another, forming a circular fortification, in the interior of which our horses are well secured during the night, while the whole camp is strongly guarded by a suffi-

cient number of men. During the day, while our teams are grazing, about fourteen men usually encircle them on all sides, to prevent them from straying or being suddenly frightened away in case of any sudden incursion of Indians, accompanied by their horrid yells, which they frequently practise on purpose to scatter the horses and cattle of emigrants, and afterwards hunt them themselves at their leisure; and in case small parties of two or three go in search of them, they are sometimes fallen upon and robbed of their clothing, and of their saddle horses, if they have any. If they are so fortunate as to escape with their lives, they return to camp naked and in a sad forlorn condition. These are scenes which have frequently befallen the adventurer in these savage and inhospitable wilds. Herds of buffalo are rather more numerous than for a few days past; deer, antelope, geese, ducks, &c., are still plentiful, and our hunters generally supply the whole camp with all the meat required. We encamped for the night, after having travelled but seven miles. No timber for several days, flood-wood and buffalo excrement have been our fuel.

May 16th.—At five o'clock this morning (Sunday) the barometer stood at 27·155, attached thermometer at 43·5 degrees, detached thermometer 41·5 degrees. The sky is partially overspread with clouds, with a light north-west wind. Some frost last night. A partial observation of the sun about noon, gave for the latitude 41 deg. 12 min. 30 sec. In the morning obtained an observation for time. I intended to have taken a lunar distance, but was prevented by the haziness of the atmosphere. Our teams have rested to-day. Although within a quarter of a mile of the river, yet four or five wells have been dug near the camp; abundance of good water within four feet of the surface. In the afternoon the people met for public worship.

May 17th.—At half past five o'clock this morning, the barometer stood at 27·073, attached thermometer 39·8 degrees, detached 37·8 degrees. A moderate west wind, with clear sky. One and three-quarter miles brought us to the bluffs, where we were the third time compelled to ascend gradually through the sand; and after about three-quarters of a mile, descend again upon the bottoms. On the east edge of these bluffs we crossed a rapid stream, about eight feet in width. We travelled during the forenoon six and three-quarter miles, and by the reflecting circle determined the latitude to be 41 deg. 12 min. 50 sec. Twelve and three-quarter miles has been our distance to-day, and we have passed over quite a number of small clear streams with sandy bottoms, and the prairie in places has been somewhat wet, affording a luxuriant growth of grass. This afternoon took the altitude of the sun for the time—the altitude of the pole star gave for the latitude of our encampment 41 deg. 13 min. 20 sec.

May 18th.—At five o'clock this morning the barometer stood at 26·780, attached thermometer 40·5 degrees, detached thermometer 37·8 degrees. The morning calm and clear. I regulated my watch by observation with the sextant. A short distance below Cedar Bluffs we this forenoon crossed a rapid stream, about twenty feet wide, which we called Rattlesnake Creek, from the circumstance of having discovered near its banks a large rattlesnake. This forenoon we travelled six and a half miles, which brought us opposite the upper end of Cedar Bluffs, which are on the south side of the Platte. These bluffs make up to the river, and are thinly covered with small cedars. In the bluffs on the south side of the river, for a few miles, appear to be some rock formations. By a meridian altitude of the sun, the latitude of our noon halt was found to be 41 deg. 13 min. 44 sec. We encamped for the night, nine and three-quarters miles above the Cedar Bluffs. During the afternoon thunder showers have passed around us in various directions, accompanied with some wind from different quarters. We had an east wind during the night with some rain. Strata of rocks begin to make their appearance in the bluffs upon this side of the river. They are of the limestone formation.

May 19th.—This morning, the grass being poor, we moved on early, travelled three miles and halted about six o'clock for breakfast. There are two small streams to cross near this place. At half-past six the barometer stood at 26·710, attached thermometer 56 deg., detached thermometer 55 deg. The sky is thickly overspread with clouds—wind east, with rain, which continued during the day without much cessation, and accompanied with some thunder. One and a half mile from our breakfast halt brought us again to where the river sweeps the bluffs, at the eastern

edge of which we crossed a stream which we called Wolf Creek, about twenty feet wide. We crossed over these bluffs three-quarters of a mile, and descended upon the bottoms, where we again crossed a small stream. On account of the rain we halted three-quarters of a mile west of the bluffs. Towards evening we travelled on in the rain two miles further. Our whole distance travelled to-day is only eight miles.

(To be Continued.)

THE EARTH: ITS FALL, REDEMPTION, AND FINAL DESTINY—THE ETERNAL ABODE OF THE RIGHTEOUS.

The earth was formed to be inhabited—it was designed to be the abode of animated existence—the dwelling place of beings capable of enjoying life and happiness.

At the time of its creation, it was pronounced by its Author to be "*very good*." The term "*very good*," could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. However beautifully formed—however grand and magnificent its motions—however skillfully its elements are combined, or its parts proportioned to each other, yet, if not designed to be connected with perceptive beings, the earth could not be pronounced good. A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be *good* nor *bad* with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence. Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The nourishing element of life was diffused through the earth, the ocean, and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here then was a creation "*very good*," inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode. Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came over the fair face of creation—the earth was cursed—sickness, pain, and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard, not a voice of wrath and indignation, but the voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in

their primitive excellence and beauty. Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate: the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequences of sin. Hence, the whole world still groans under the sad effects of the original transgression. Sorrow, mourning, death still prevail—the aged, middle-aged, and infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and miseries of the fall—none escape—none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state: the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of man: Redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores them to the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature: it is offered to all, but not received by all: it is a universal gift, though not universally accepted: its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the gospel.

Unconditional redemption is a gift forced upon mankind which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works: redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam, was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth, keep pace with each other. When one falls the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first

penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be enquired into, and not Adam's. As he stands before the judgment seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redemption from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled his word in the first provocation to the very letter, why should any one suppose that he will not inflict the second death as a penalty of the second provocation? All generations bear witness to the faithfulness of his word spoken in the garden of Eden; why, then, should we suppose that justice shall be frustrated, and his word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the gospel. All who will believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them, and receive the Holy Ghost through the ordinance of the laying on of hands, and continue faithful in all things unto the end, shall escape the penalty of the second death. All who reject these conditions must suffer it; for the word of God cannot become void, and justice be thwarted from his stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet, we have great reason to fear, that but a few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the newborn child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come "when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble;" after which "the glory of God shall cover the earth, as the waters cover the deep." Here, then, is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, so the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.

Righteousness will abide upon its face, during a thousand years, and the Saviour will bless it with his personal presence. After which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of fire. This death or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed; its elements will again be collected, they will again be recombined and reorganized as when it first issued from the womb of chaos. As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be so constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendors of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death, must be banished from the presence of God, it necessarily follows, that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of his power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities,—the Old Jerusalem of the eastern continent, and the New Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities, with all their glorified throng, will descend upon the redeemed earth, being the grand capitals of the New Creation. "Without," (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth,)—"will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. xxii. 15.) These are they who are banished from the presence of God, and from the glory of a celestial earth.

It is the meek only who shall receive the promised inheritance,—they are the lawful heirs. "Blessed are the meek, for they shall inherit the earth," was the promise of the Great Redeemer.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the gospel with its ordinances and blessings, priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to his children, as their *everlasting* inheritance. As instances,—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been, and will be disposed of to the lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness, during another probation.

How great will be the disappointment to the rich—the high, and the noble, who

have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek. Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescue the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains one hundred and ninety-seven millions of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth, to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century, (which is probably an average far too great) yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over *one acre and a half* for every soul. But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent of all this immensity of population shall through obedience to the gospel, become lawful heirs to the new earth, then there will be over *one hundred and fifty acres* for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty acres* for every redeemed soul. But the new earth is represented by the apostle John, as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to the new earth for his everlasting inheritance, need have no fears of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure grounds—his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, &c.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it? that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of being who have been redeemed, exalted, and glorified together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.—EDITOR.

The Latter-day Saints' Millennial Star.

MARCH 1, 1850.

CIRCULATION OF THE STAR.—Several of the Conferences have already reported that they will take four times their usual number of STARS, while a few others have reported differently.

Now we wish it distinctly understood, that unless every Conference shall quadruple the circulation, we cannot issue the STAR to all of them at the greatly reduced price proposed.

If the majority of the Conferences shall succeed in extending their circulation of the STARS fourfold, they shall, on the first of June next, receive them at the proposed *reduced* price; while those Conferences who do not quadruple their present circulation, shall receive them at their *present* price.

We desire the Conferences to report upon this subject as soon as possible, as we wish to give the printer some three months notice that he may make the necessary preparations.

The back numbers of the present volume can be reprinted if the calls for them should be sufficient to warrant it.

THOU SHALT NOT COMMIT ADULTERY.—Because of the transgressions and of the FALSE teachings of some SONS of BELIAL upon the above subject, the minds of many have become darkened, and because of transgression the truth has been evil spoken of; we, therefore, deem it wisdom to publish our views upon this subject.

It is adulterous in the sight of heaven, for a man and woman to have intercourse with each other, unless they are lawfully and legally married. The desire of the sex, one for the other, is natural, and was instituted for wise purposes—that the earth might be peopled, and that the way might be opened for man to enter upon his *second* estate in the scale of exaltation. Is there a man in the kingdom of God, whose mind is not darkened by unholy lust, who cannot see at a glance, the necessity, the *absolute* necessity that the gratification of those desires should be regulated by law, that the generations of ZION may be *pure* and *legally* begotten?

The law was given unto man in the earliest days of his existence upon the earth—was reiterated from time to time—was ratified and confirmed amid the thunders of Mount Sinai; the Son of God witnessed to its truth; and last of all, it has been declared unto us in these last days through the prophet Joseph. Mathew v. 28, “But I say unto you, whosoever looketh on a woman to *lust* after her, hath committed adultery with her already in his heart.” See, also, Book of Mormon, page 460, “Wo unto that man and that woman, who having come to a knowledge of the truth, shall *defile*, or suffer themselves to be *defiled*. See Doctrine and Covenants, sec. xx. par. 4, “There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.” Par. 5, “And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the *first* resurrection.”

We earnestly warn the Saints against all, no matter what their station may be, who shall seek to transgress the law of purity, or shall undertake to make void the law by false teaching. See Book of Mormon, page 105, “O the wise and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.” We might make many more quotations from the word of God, highly condemnatory of the sin of adultery, but we trust that the foregoing are sufficient to convince every person who is not wholly given

to lasciviousness, that every thing tending towards it is not of God but from beneath.

It is highly necessary for us as a people to put away all sin and uncleanness, that we may enjoy the smiles of our heavenly Father. This is a wicked and an adulterous generation, and the wrath of God is kindled against the world, because of whoredoms and other abominations; and if we would escape from the plagues and calamities that are about to be poured out upon all nations, we must turn away from evil and cleave unto righteousness. And we solemnly enjoin, upon all Latter-day Saints, that inasmuch as they do not wish to come under transgression themselves, not to endeavour to screen and cover up the evil transactions of adulterers, whoremongers, and adulteresses. Lasciviousness is the ruling spirit of the age in which we live, and its consequences upon society are calculated to, first demoralise, and then destroy, the whole social fabric.

We are happy to be enabled to state that the crime of adultery has been of rare occurrence among us as a people; yet such instances have occurred; and we are desirous to see the Saints even more zealous of good works, and strict in discipline, that transgressors may be made to tremble. Hereafter, if any man or woman shall know of any Elder, Priest, Teacher, Deacon, or Member endeavouring to seduce or lead away any woman, married or single, in the church or out of it, it will be their duty to make it known to the president of the conference in which the individual transgressing resides. Let it be done in writing, with the names of the witnesses attached. If a president of a conference shall be known to be guilty of the same offence, we wish all persons having knowledge of the fact, to make it known to us in writing over their own signatures, in no case making the matter known to the church, until it has been acted upon by those having jurisdiction over the case, and the individual be found guilty. We also wish to direct the attention of all who have charge of branches or conferences to the following extract from the revelations of God concerning adulterers and adulteresses, who shall seek to enter the church:—

“Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.” See Book of Doctrine and Covenants, sec. xiii. par. 20.

Blessed is the man who shall strive to become acquainted with the law of his God, and keep it, and shall teach others to do likewise, for he shall not be barren or unfruitful, but shall abound in the excellency of the knowledge of his Lord and Saviour Jesus Christ.

We have also heard that it is held by some, “that it matters not what persons do, *provided* there is no witness of the fact, for there will be no record of the matter before the Lord, because no man accuses them.” We have heard of many wicked, foolish opinions, but we must confess that the above caps the climax. That any man possessed of common sense, or into whose mind the light of truth has dawned, can, for a moment, entertain such an erroneous opinion is truly astonishing. We warn every Latter-day Saint to repent and turn away from such a soul-destroying principle, for it has emanated from the enemy of all righteousness. The Lord will never

leave himself without a witness. The *Holy Ghost* knoweth all things, and will bear witness of all things unto the FATHER; and according to the words of JESUS, all things shall be written. See Book of Mormon, page 487, "And behold all things are written by the FATHER; therefore out of the books which shall be written shall the world be judged."

THE ship "JOSIAH BRADLEE," sailed from this port (Liverpool) for New Orleans, carrying 263 souls of the Latter-day Saints, under the presidency of Elder Thomas Day. Their ultimate destination is the Salt Lake Valley. This ship was detained in this port some eight or ten days by contrary winds.

The "ARGO" has been spoken some 2000 miles from Liverpool. All well, having had prosperous winds.

LETTERS TO THE EDITOR.

Cambridgeport, Massachusetts, Jan 26th, 1850.

Dear Brother Pratt,—I write to say the following was published in the papers of to-day:—"Two hundred and fifty English Mormon emigrants arrived in St. Louis on the 11th January, on their way to the Salt Lake." *The Guardian* of Dec. 26, No. 24, arrived last evening, containing an interesting letter from G. A. Smith, who, you will recollect, left the bluffs the last day of July with his company. He says they were overtaken by a tremendous snow storm, near the summit of the South Pass, on the 25th day of October, which blew almost a hurricane for three days, and drifted the snow from three to four feet deep, and then they took to their beds to keep from freezing; but no human life was lost, though it froze chickens and pigs to death, also sixty head of cattle. After the storm was over, they went on their way, and were near the Valley on the 18th of November, at the date of the letter. He thinks companies should not start so late as they did. He saw the bones of several of the Missourian mob bleaching upon the ground, dug out of their graves by wolves.

By letters from corresponding friends at Washington, and from the public journals of the day, we are given to understand that there is every prospect of a burst up at Washington before the close of the session. All parties have now ceased ridiculing the idea of dissolving the American Union, but the two great parties, North and South, are rushing into it with all possible speed. War, blood, and thunder, seem to be the present cry and expectation. It is now much more expected that the North and South will be divided this session, than that there will be any business done for the benefit of the territories on any other portion of the country. Thus, Brother Pratt, the storm is coming and no mistake, and it will burst upon the world before they are prepared for it.

Yours truly,

W. WOODRUFF.

St. Joseph, January 8, 1850.

Dear Sir,—As I have now arrived where some degree of regularity exists in the postal arrangements of the country, I take this earliest favorable opportunity to inform you of my intentions and prospects, touching the performance of the mission with which I am entrusted.

You will be aware, before you receive this, of the several appointments to Great Britain, and other countries of continental Europe, through the General Epistle, Minutes of Conference, &c., forwarded to you from the First Presidency through another mail. The brethren of the several missions are all on their way from Kanesville to St. Louis, and *it will be my diligent study to reach Liverpool with the least possible delay*, in view of your contemplated departure from those shores to visit in Potawatomie County. I saw brother Ormus Bates, and brother Allred—have letters from them to yourself and family.

Elder Hyde delivered me the official letter from the Presidency to you, with request that I should be the bearer of it.

We expect to leave here to-morrow, also the French Mission, who are here with us. Elders E. Snow, Jacob Gates, and G. B. Wallace are my companions to St. Louis; the other brethren are all in advance of us. The reason of my detention till now was, to obtain passages for such of them as were destitute of funds, that all might be on their way, the sooner to supply the deficiencies occasioned by the winter's emigration from that country.

We participate freely with you in the common joy of all Saints, in knowing of the great success which attends your exertions in that empire; and do pray continually, that you may be strengthened, enriched, and replenished with the spirit of life for the salvation and gathering of Israel, scattered throughout that domain, with great joy in your labors. It was my lot to labor in that land when the work of God lay almost lifeless, sacrificed by men of corrupt minds at the shrine of an idol, called Joint Stockism; but by the power of God, the faithful elders were enabled to impart life to that dying portion of the body, till at the time of my departure (with the first succeeding emigration of Saints from that land) accessions were being made at the rate of about one thousand per quarter. It is the occasion of most sincere thanksgiving and praise to God, after an absence to the mountains, to again learn that the progress of the work is still more and more accelerated in the rapidity and power of its motion.

When I contemplate the magnitude of the subject, and the responsibilities resting upon those called to give guidance and tone to the affairs thereof; I feel very much my insufficiency for these things, but trusting in the Lord, and the virtue of our holy calling; I feel that the grace of God which has heretofore rendered my labors approved, may still enable me to successfully co-operate with you in that important field of labor.

Magnificently great is the benevolence of Heaven towards the Saints in that land; but, proportionably, far greater is the favor which has long been promised, and is now being realized, upon Zion in the mountains, as the amplitude of the Epistle and Minutes of Conference will abundantly evidence.

Elder Erastus Snow wishes to be remembered kindly and faithfully to you, and hopes, when he arrives in England, to find some Danish Saint or Saints that may co-operate with him on this mission.

Joyous at the progress of the work everywhere, and hopeful for a happy and profitable acquaintance with yourself and family, and the British Saints generally,

I subscribe myself, your fellow servant,

FRANKLIN D. RICHARDS.

ANOTHER GREAT GRAND-DAUGHTER OF THE MOTHER OF HARLOTS.

Beloved President Pratt,—The agitation manifest in the religious world, seriously invites me, and every lover of truth, to look about and inquire what is the matter. I have now learned it is something like this: There is just born another Methodist child; its father is the Rev. Mr. Dunn, who has employed two other reverend gentlemen, Everett and Griffiths, to assist to nurse it. I have seen both father and child, and must say it is very cross. Please excuse this jocularity: now to the facts at issue.

There has been another split among the good old Wesleyans, as they are called. I cannot help but notice the ground of dissatisfaction, because if the Latter-day Saints were guilty of the alleged cause in the eyes of the world, it would criminate the whole church, and be regarded as a sufficient proof that the whole was an imposition, and Joseph, of illustrious memory, the greatest impostor the world ever saw. Religionists have settled the falsity of the Latter-day Saints, by the characters given of their leaders or elders. Well, just for once, let me say a few words on this subject. On this ground, every Methodist is bound to give up his religion; for the Methodist fly-sheet represents the leaders of the church as being destitute of either good, moral, or religious characters, which must settle the question, that their religion is false. I was presented with a ticket to attend a public meeting, held in the Greenwich Lecture-hall, January 18th, 1850, to hear statements from the reverends Messrs. Dunn, Everett, and Griffiths, relative to their expulsion from the

Wesleyan body. The chair was taken at about seven o'clock, by a Mr. Drake, a local preacher of Woolwich, who introduced Mr. Dunn as the Methodistic reformer. Mr. Dunn then commenced with a long string of accusations against the proceedings of the Methodist conference, held in 1835, 1847, and 1849, at which time they were expelled; every decision was considered to have a tail to it. (A sinister motive.) Location, centralization, and secularization in London, were grievously complained of as tending to idleness. (Joseph Smith is not the only lazy fellow then, according to their own account.) The Rev. Dr. Bunting, and others, the heads of the church, had monopolized all the best shops for themselves; and favoritism had ruled with the iron hand of tyranny. If any complained of injustice, as soon as possible they were sent for their insolence to a penal settlement, or a poor district. He also said, that the Methodist conference was now as bad as the Inquisition of Rome, and that the ministers had turned inquisitors, and that Methodism now, is not as it was when established by John Wesley, who if he came down from heaven would condemn it. The speaker recited the cause of excommunication, and impeached, morally, the characters of the leaders for taking the most lucrative posts for themselves and friends, and idling away their time, and having from £350 and upwards as salaries, while better men than themselves had but £45. At this announcement, the audience cried, "shame on them." During the discourse, *shame* was repeated at least twenty times. He further said, that orders were given to expel all those from the body who should attend any of the meetings of the expelled; and that the expellers should say, we need not care, for we have all the chapels. On hearing this, the whole audience of about 2000, hissed and said "shameful." He further said, the Methodists had eight periodicals in circulation, and that they were employed in exposing each other, and called several of them *notorious*. (I suppose he meant *notorious liars*.) He represented the church as having a high dominant party, who ruled all the rest tyrannically; and that the whole Methodistic affairs in England were anomalous.

After the speaker had done, a local preacher moved the first resolution, which was something like the following:—That this meeting express their disapprobation of the proceedings of the conference as unscriptural and unrighteous.

This was much cheered. It was seconded by several; one of whom said, in a shrewd manner, they will turn us out of their church, will they? Where will they send us to, if they do? Well, we know what to do, and that is, make one of our own. At this, the audience burst into a laugh, and clapped their hands, and stamped their feet, to hear, I suppose, such a glorious disclosure. They further said, Methodism wants reforming, and who is to do it? The place rung with the answer, the people, the people. Another local preacher in further seconding the resolution, had the honesty to confess, that he loved Methodism nearly as well as he loved his life. I assure you, I was much amused at the idea,—*nearly as well as his life*. It is a poor religion that a man cannot love better than his life. It is neither that of the ancients who loved not their lives unto death; nor that of the Latter-day Saints, for which many have shed their blood, and thousands more are ready to do it, if the Lord requires it.

From the foregoing relation, which is their own version of the matter, is to be seen standing forth in bold relief, Bible anunciations of apostacy, in the most hideous form. Truly did the Lord say, "If a man shall come in his own name, him ye will receive." It is here exemplified. Dunn, Everett, and Griffiths, lay no claim to new revelation, but come forth in the character of Methodistic reformers; under these auspicious circumstances, thousands are ready to hail and support them. But Latter-day Saints, whose doctrine no one dare engage to disprove, are blackened in the eyes of the christian world, because they are mixed up with new revelation from God. But these men, without either new revelation or incontrovertible doctrine, get credit; and consequently have a good name, and are lavished with the sympathies of the public. While the Saints, who challenge the world for scriptural and pure doctrine, are evil spoken of everywhere. Again, the right to choose their own ministers, is said, by these reformers, to belong to the people, and they are to reform the church. Did apostacy, so glaring, ever ooze out in so unmistakable a manner as this? The apostle Paul says, in 2 Timothy, c. iv., "The time will come, when they will not endure sound doctrine, but after

their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." But these blind formers and reformers, in the face of this declaration, actually shew themselves the parties spoken of, and take the right to elect their own ministers, or "*heap* (not by revelation) *to themselves teachers*;" who, instead of getting hold of the doctrine of Christ, are busily engaged reforming Methodism. They confess that it is not now as established by John Wesley. I say, if not, they have apostatized, admitting it to be right at first. Then what a face of brass they must have had, for abusing the Saints as they have done for years, by publishing lying pamphlets against them; and circulating lying reports of them from the pulpit, and from house to house; and calling the work an imposition, and its advocates impostors; when it comes out, at last, that they were apostates themselves all the while. It is like "*the kettle calling the pan black*." But only let this new faction get established, and they will shake hands with their apostate neighbours, and hail them as good fellows well met, both right together. There is no end to their absurdities.

The idea of reforming religion is something new in Bible history, and contradicts the unchangeable order of God. But stay, I have made a mistake! I have read in that good book, that there would be religious reformers, but not to make the order of heaven better; but to "turn the truth of God into a lie," "speaking great swelling words of vanity," and making "merchandize of the people, by reason of whom the way of truth would be evil spoken of," "speaking lies in hypocrisy," "having a form of godliness, but denying the power thereof," "ever learning, but never able to come to a knowledge of the truth." "These are they," says Jude, "who separate themselves, sensual, not having the spirit." To talk about reforming religion, is talking of changing the order of the immutable God, and is virtually plotting against him. I am sorry to say, that all the religion of apostate christendom, is ancient religion changed, and is as much like an order of things established by the all-wise God, as I am like the moon. Latter-day Saints are blamed for condemning all sects as being enemies to God. It appears, we have done it truthfully, for they are now condemning each other. But I say, God forbid, that ever we should have what they call charity enough, to think for a moment, that he is the author of all their crooked and soul-darkening systems of confusion. It would be asserting he was fickle minded, and the author of confusion. It would also be a libel on the Bible, and a contradiction to our Lord, and all the prophets and apostles that ever lived. Shame on the sectarian world for so degrading God. But I suppose they mean their own imaginary immaterial God, who is truly the author of their system, for both He and *their* religion too, had originated in their foolish and nonsensical imaginations. Thanks be to God, who through revelation to Joseph, his servant, has restored a perfect system of things of which I have the honour to be an advocate. How enlightened have the minds of the Saints been since they obeyed the gospel taught by the great seer of the last days. "We have no more to feel our way in uncertainty," but having done the Father's will, we know that the doctrine is of God; and that the whole world lieth in the arms of the wicked one. In conclusion, I pray that every endeavor of God's servants may fan and brighten the millennial blaze, and that the bright and cheering MILLENNIAL STAR, which you have the honor to edit, may diffuse its lucid flame o'er the British Isles, and light the thousands of dark and confused minds, and clear away the gloom, that they may see the truth, and be led to obey it, is the prayer of your humble brother in the kingdom of God.

THOMAS BRADSHAW.

CLEANLINESS IS AN ESSENTIAL PART OF GODLINESS.

"It is very evident that *God*, who made all things, intended that we should be cleanly. Instinct guides nearly every animal to clean itself. How cleanly are the feathered creation in all their habits?" who ever saw a bird's nest in a filthy, unclean state, or its occupant all begrimed with dirt? How careful are the greater part of the animal creation to cleanse themselves from filth, and yet *man*, who is in the image of his Maker, who is the masterpiece of the workmanship of the Great

Creator, is most criminally neglectful of the principle of cleanliness; in fact the great mass of the Christian world have become so filthy in their habits that they cannot bear even a drink of water until they have mixed some filth with it, and they almost shudder at the idea of a man being obliged to drink it pure.

How positive and emphatic have been the commandments of God to his people of both ancient and modern times, to cleanse and purify themselves before him. How strict was He in all His teachings to the children of Israel, with regard to the various ways in which they might render themselves unclean, and how minute was He in his directions as to the method of cleansing themselves; thus, in fact, compelling them to acquire habits of cleanliness, inasmuch as they would enjoy His blessing. Has God changed, or has He become reconciled to filth and uncleanness? *Nay, verily*, but *man* has fallen from the knowledge of God, and has yielded himself in obedience to the influence of "unclean spirits," consequently he has become unclean in all his habits; inasmuch as God has not changed, nor become reconciled to filth; how necessary is it that his people should strive to become acquainted with every principle, the exercise of which will be pleasing in His sight. How unpleasing must it be to our heavenly Father, to see the countenances of His creatures defaced with dirt, and their bodies the habitations of unclean vermin. If such things are disgusting to a cleanly minded man or woman, how much more so must they be to the Lord of heaven. When I see members of the Church of Jesus Christ of Latter-day Saints, that are filthy in their persons, and their habitations in confusion, with the evidences of a slatternly housewife in every nook and corner, I feel to say in my heart, here is a family that is yet ignorant of one of the very first principles of righteousness. I am aware that *poverty* is generally considered as an excuse for filth; but it is not. Wherever there is a will there is a way. Water and soap are so plentiful that they are within the reach of even the poorest who desire to make use of them.

I once met with a young woman who was begging; the clothing of herself and child she carried in her arms was well worn and of the coarsest materials, but they were scrupulously neat and clean. My attention was arrested in a moment for the sight was unusual. Here, said I to myself, is no deception; here is the charm of a well washed face, neatly combed head, and clean clothing; I was moved by a generous impulse, and gave her liberally, which I should not have done had she come clothed in filth, and with the never-ending whine of a dishonest beggar.

Frequent washings of the body are absolutely necessary to health. It is a generally-received opinion among physiologists, that a great portion of the food taken into the stomach of an adult person passes off through the innumerable pores of the skin. If the pores become clogged with filth, those channels of escape for the secretions of the system are closed, consequently they are retained in the body, and produce inflammation, disease, and sometimes death. Preisnitz's wonderful discovery of the "water cure" was the result of the free exercise of a few grains of common sense. He saw plainly that the pores of the skin served as flues for the escape of the gases, formed in the decomposition of the food by the digestive organs, as well as other secretions and that it was worse than folly to introduce into the system powerful drugs, the very nature of which was calculated to stir up those unhealthy secretions that are lying in a manner dormant, and thus greatly increase the quantity of gaseous matter, whilst every avenue intended for its escape was closed. But, on the contrary, that it was wisdom, first, to cleanse the surface of the body; secondly, to produce a free perspiration by evaporation; thirdly, to drink freely of pure water, which being speedily drawn through the various channels of the system, to fill up the vacuum caused by the perspiration would thus literally *wash* out all disease and filth from the body.

If persons wish to enjoy health, let them be CLEAN. If they wish to enjoy the society and companionship of the righteous, let them be CLEAN.

If they wish to be admitted into the general assembly of those who have WASHED their robes and made them WHITE, let them be CLEAN.

And if the servants of God wish to obtain the blessings of heaven, let them be CLEAN, both spiritually and temporally, and *teach* all under their influence to go and do likewise.

ELI B. KELSEY.